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Must Remain in
Transcription Room

M 1795

Sunday, March 8, 1970

Barn/Lunch

Barn/Coffee

SUNDAY LUNCH

MR.NYLAND: It's sometimes difficult to make distinctions between work that you ought to do and work that you wish to do. When it's a matter of having a desire to Work on yourself and not always having the conditions in which you can Work, your ordinary common sense ought to tell you not to make attempts. If you start to consider yourself as you are, as a complicated human being filled with all kind of energies which so-called energies you want to direct in certain ways and then one of the bunch of quantity of energies will have to go in the direction of Work on yourself, you're making yourself much too complicated for the possibility of Working. The simplicity is only that whenever you have within yourself a certain desire which goes in the direction perhaps of Work, that then you could try. What concerns one in general is the condition of one's life as it is lived. And that in general we express by a quantity of certain things that are there and you can call them energy or desires. It is an expression of

aliveness. This is the first requirement for anyone who wants to Work on himself: that he is alert, that he is open to ordinary things of ordinary life, that he has no particular problems than only the regular ones that come up in routine or certain things that he happens to think about, what he ought to do in his life to maintain himself and to follow up certain interests he has. And it is far better that a person who is open to that kind of life and has a wish to live, only when that, you might say, is to some extent at least satisfied and that because of that you live on a certain level of interest in general, such people should consider the necessity of Work. Because if you are interested in life, you will see of course many shortcomings that you would like to change if you can, and in an unconscious state you keep on improving yourself in that sense. You better yourself in regard to a job or work you ought to do. You come to a conclusion that you have been lazy and you should not be lazy the next day. You want to meet certain people because they give you stimulus, and every once in a while at the end of the day you look at the time being spent and to see if it was useless or not. You develop first a little bit of a conscience useable for an unconscious existence. That is aliveness and alertness and openness, vivaciousness, whatever it is so that you are not dead, so that you are not worried too much or sit down and cry and cry, but that you actually are interested that even after you sit for a little while, there is a desire to get up and do something.

You don't worry about your energies for Work. Of course the wish represents energy and we talk about that once in a while. But you go overboard in discussing as if you are already master of a storehouse of energy of yourself

which you can direct. It's impossible. You cannot direct it. You don't even know where the energies are. There is no possibility in an ordinary existence as we still live it when there is 99% of unconsciousness that you have a chance of directing energies because, as I say, the energy should be within you, in a body, in a feeling, and in an intellect. And then when you start to criticize yourself or you look back on what you have done and you feel you should not have done that or that there are shortcomings, then of course you start to consider the possibility of an improvement, or a better utilization of your time or energy in general, or that you don't waste too much and that you actually become a little bit more efficient, that you can overcome your laziness, that you overcome your procrastination, that you embellish relationships you already have, that you perhaps even start new relationships in which you are interested, that you can still read and really attend to life as a whole, as a young person or an older one who still has life left within him and is interested in the world as a whole and interested in Mother Nature.

That is the level from where you start to Work on yourself because if you're in that kind of a state, when you are alert, there is nothing to really worry about than only the maintenance of that kind of a state if you wish, unconsciously. And then perhaps you can become open to the possibility of further growth when you realize that in that and repeating it all the time, there is not much fun in that kind of a repetition. That you also realize that even if you want to do certain things, you're up against it and that then you have certain questions, but the questions then have a rel -- have a relation to what you want to become and not improvement of what you are. The improvements that you want to make in ordinary life,

try to settle them. And do it as well as you can and don't keep worries from one day to the next. See if you can overcome it by means of talk or exchange, clarity in your thought logically building up, having expression sometimes for your feelings, indicating what kind of a state you are in, and see if you can reach conclusions in an ordinary sense with words that can be understood by someone else, and that you then might have a very good feeling of at least either being understood, or that someone else is profiting by your clearness of defining certain concepts.

I listened to your last Thursday and again that question of energy division comes up. You make it so complicated. You walk, you happen to think about Work, Work. It's not preparing to get energy together in order to have the wish in order to create an 'I' in order for the 'I' to start observing you in order to have facts about yourself, et cetera, et cetera. That's only an explanation of certain things that take place when one is engaged in Work and if you are interested in that kind of a theory, it's quite all right. Of course we talk about it many times. But when it comes to the application it is much and much simpler. And particularly at times when you don't think even you have the energy. And many times when you have the wish and you think that you couldn't do it because there is no energy, you don't make any attempts whatsoever. Reduce your life first to that simplicity when you start to Work. You are engaged in ordinary life in the way you are, and I say with as much openness and aliveness as you can bring to it. Then when you wish to Work, then you all of a sudden you can reduce that and say, "But I have a wish."

The accent is completely different then. The accent is on the growth of

yourself using whatever basis you are working with in ordinary life. There is no division because it all takes place in you, only it is a different kind of a direction. And here one is and here we sit and here we eat and the thoughts about Work should have appeared many times. And how often do you then make a little attempt or a big attempt or try, as it were, as if something is there that could look at you and becomes aware of you? And don't wait until you go somewhere else in order to accumulate energies. There is more than enough.

The energy that you can collect, if you want to find out a source, is within yourself and is at the present time used up by tensions, muscular tensions which you always have and you could become aware of, and then perhaps you could relax and the energy which is then available is more than enough for quite some time, making attempts to create something that is then observant. Don't consider this energy question too much. We are just ordinary people who every once in a while happen to think about the future. And when the future concerns you, not in the direction of ~~amking~~ making a good life on Earth but the possibility of further understanding of what really is taking place with your life on Earth, and that then you want to consider that and read about it and think about it, and make notes, write articles, essays, all that, go ahead. But when it is a question of the application of Work, bring it back to such simplicity.

As I say so often,"here I sit." What is there that can be aware of me sitting? No energy is needed for that. It is a change of the direction of your thought which is already there. It is a utilization of the energy which you receive constantly when you breathe. You only attach a little bit of something

to it that by association reminds you that the world is not everything and that there is something else in existence, and that then you could become part of that. All the energy that you need is available. There is never any question, I've said it so often, that you cannot Work. You can but maybe for one moment, but there is no reason why you cannot utilize the thought. It can have a wish. That you cannot contain it, maintain it, for any length of time, that depends on constant effort. And for that you have to have a deeper wish because that has to come from somewhere else for you, but as you are, as you are now sitting, as you have been eating, as you will get up, as you will walk through the corridor, as you go up the stairs, as you come upstairs and sit down, hundreds of opportunities for anyone who wishes to Work, to make an attempt to see himself.

Don't make Work so complicated. When you work physically, work physically. When you can be all there in that kind of activity, the moment will come to you. This is the influence of the Barn, that they will come to you easier because you will be affected by the atmosphere of the Barn and other people.

But first your own house: put it in order. My time is still spent much too much in trying to straighten out a few things because of stupidities and nonsense. When will we grow up? When will we try to attend? Why haven't we got enthusiasm enough when you come here that you Work, that you can find work, that you ask what I can do. Not after two hours that you sit down because you're so tired. Keep at it. That is ordinary man's job, woman's job, to grow up, to see where is the end of their health. What is the strength of your capacity? How much energy is stored away that you can use when you want to? Never mind how weak or how strong your constitution is. Work it to the limit. And then you're entitled to rest and recuperate.

Many times I don't understand your questions. I've never gone through that kind of a general titillation program. We heard about Work and we started and we made our attempts. And many times we thought and we checked it off on a little meter, as I've told you, five hundred times during a day that one can be reminded of the fact of Work existing, not that you will turn into any kind of an attempt. But we were alive. We talked among ourselves about Work. We telephoned every once in a while. We did make notes. We exchanged them. We helped each other. There was something very much alive in that kind of a group. And it was stimulated. You have to stimulate it. Your aliveness has to. You have to come out with your life bubbling over. And it may not always be right, in the right direction. There is superfluity, superfluousness of energy that then goes out. But don't worry about it. A couple of good deep breaths and you're back again into a normal state of thought and feeling. But keep on trying to Work. As I say when you sit, "Here I sit." What prevents me for having something that then is aware of me? Tell me what is the energy used for? Is it so terrible to make an attempt? To create something as if it exists and then functions? What could be simpler? You keep on breathing. Your blood continues. Your thoughts are there. Your feelings are there. All of a sudden you consider yourself, that's all. Instead of looking at the wall or looking at the post or looking at something, you look inside. All you do is to change the direction. And then you have a certain result and that result is the fact of your existence. And you try to purify it to see if at that time it could be more impartial, slowly more and more impartial.

I wish you would try to Work that way this afternoon. I wish you would throw out all the kind of theories you might have, all the objections you have, all

the different statements you have made about, "I cannot change myself. I cannot do this because of such and such and this and that, because my grandmother stubbed her toe, because when she was five years old something happened to me." Such nonsense. You are alive. That's what counts.

(Can we stop that nonsense? What is doing what?
(Several voices: "It's a rat." Mr. Nyland: It's a rat? I didn't know we had such royal visitors. (Other comments regarding incident.)

I wished you would consider your life this afternoon as if it was just starting, as if you really could introduce that kind of a newness that here you find yourself with a body and it happens to walk and it breathes of course, and it is alive. And to see if that aliveness can actually be brought up by means of interest to a certain level. When you become interested, your emotions comes -- come into your aliveness, and then you have a wish to do what you are doing. You have the wish to continue with it. You have a wish for further understanding of that what you are doing.

These are the three things: you just start; that's your activity; somehow or other you get interested in what you are doing if you can; that's your feeling; it's added. And then after a little while you start to understand why you are doing it and then your mind takes a little part. And that is aliveness in life: the expression of that what is force in you coming out by means of the activity, by means of a thought, by means of a feeling. A little balance, more or less balanced, not too many thoughts that engage you too much so that you worry. Settle them first and don't Work. But if you start this afternoon with that kind of an attitude first, "here I am, I walk." If you can say,"Thank God", do it.

John Booker and Bob Bowman go back again to the coast. They've been here a week. John not all the time, Patricia has been. What are they going back with? What has been for them useful? What have we all done for them hoping that they can take something that comes from us to be given to them? They came here obviously for a certain reason. Do they go back with what they wished? There they go to the West Coast, to Chicago, interested in Work and maintaining it, needing enthusiasm in order to find the proper words, to help some other people maybe, to maintain for themselves certain things that they are interested in for their own lives, and have we helped them? Can they go back with impressions that when afterwards they sit in a chair and they remember then that they were here, and then the thoughts that might come, are they linked up with a desire, even then at such a time, that perhaps at certain moments they could wake up to themselves, if possible, that they could see then impartially the thoughts that go on in their heads, or the feelings that they have in their heart. For these attempts here, we as a group trying to live in accordance with what we believe in to the extent that we can, and acknowledging the mistakes we make, all the time stupidities do happen. They will stay with us. We cannot get rid of it, not as yet. And really, I don't want to get rid of it because if we are stupid, and we see it, there might be an impetus to do something to overcome it. And out of one stupidity there will be three others waiting for you. That is nothing when one is alive. When you are alive you lift burdens and stones because you wish to have energy of that kind expressed. That is the reason you happen to be here on Earth. You're not sitting and sitting, sitting on a stone with your head bent down in your hands resting the elbows on your knees and your face looking at the Earth and crying and crying and crying. There is

a little German saying about that: "

They link it up with the mother that she sits there. But the mother at a certain time gets up and says, "Okay. Now we go again." That's the picture that has to be joined with the sitting. When there is aliveness, after a little while you get up. Otherwise you will die on the stone and they will use the stone to bury you.

A few other things of smaller amount but nevertheless important. The Rag Doll will have a little bulletin, a little saying, on the bulletin board. Read it. See what you can do to help. Try all the time to see what is going on with other activities and see in what respect you can help; you can belong to it; you can give suggestions of some kind. Not that they have to take it, only it shows your interest. Don't be disappointed if they have other ideas. It doesn't matter. Aliveness will require at a certain time responsibility, and those who are responsible, give them the benefit of the doubt that they do it to the greatest possible extent that they are capable. Help them with that. Solidarity for yourself extends to the solidarity of the group as a whole. From that basis we start to Work together. To that basis you come back at the end of a day. When you are somewhere else, you remember the basis from which operations take place. And then you may be able to see what your manifestations were in relation to what was the foundation. And then if you are critical or if you can accept what you are, you will come closer and closer to the truth of yourself.

I hope you have a good afternoon. We'll play a little bit upstairs. And a good trip to both John and Patricia, and to Robert and Andy. Hope to

see them soon again.

Where is Patricia? Where are you? And where's Andy? (Audience conversation.) To them for a good trip.

SUNDAY COFFEE

MR. NYLAND: No cats around to disturb us? And Where are the cats? Let's hope for the best.

So questions maybe. How was this -- this afternoon? Did it help you to make the task a little lighter? Yes, Ron.

Ron Newman: I noticed something that was for me a very interesting thing this afternoon. I, throughout the morning, was in a pretty low place. And I started out the afternoon in the same way. I went out to the rock pile and started hammering rocks. Nothing happened.

MR. NYLAND: When -- when you say that now, "nothing happened."..

Ron: Well, I'm getting to something. The thing is, nothing happened really noteworthy up until the point where we reached a breakthrough in the rocks. And things began to going very smoothly after that, you know the rocks were all breaking up. And this was -- this was success in the sense of maintaining an activity and in the sense that then the thing that I noticed was that my interest at that point then became very intense and it was very easy to continue to be active after that. The problem came in when I considered how dependent I am upon external conditions for my feeling of success

and how I don't want that. So then it seems that the thing that I have to find for myself is perhaps a successful place inside of myself, so that then I'm no longer dependent on external conditions.

MR. NYLAND: Now you call it "successful place?" It's definitely a place. I don't know why you -- you want to call it "successful." It's a place from where you can operate and a place in which you then can live and go to the outside world without losing what you have when you are in that place. Does that describe it?

Ron: I'm not sure.

MR. NYLAND: Because I don't like your word "successful," you see. There must have been some reason why you use that. And it's quite right if you want to explain success.

Ron: Yah, I was using it as a word to describe the feeling that I feel which allows me to become interested in something, or that makes it more intense, on the way to something else.

MR. NYLAND: Again, I will remain critical because I still am now listening for where is Work?

Ron: Well, Work for me is something that I have to get to a certain place before I'm even interested in Working, and therefore....

MR. NYLAND: That may be. At the same time then if you want to get to a

certain place, you have to say for yourself, "The reason I want to go there is for a definite reason -- a definite reason."

Ron: Sometimes it's very difficult to see the reason....

MR. NYLAND: No.

Ron: .... before I get to a certain point.

MR. NYLAND: No, no. No, no. It is not difficult at all when we are in a group and we want to talk about Work. When we talk about anything here, it has to have any -- some relation to the wish to Work. Otherwise it becomes a description of one's state which sometimes it's right and other times it isn't. You want to get over certain conditions. It may be quite all right; from an ordinary standpoint of course it's quite all right. But if we try to do certain things now, it always has to be in relation to an ultimate aim. And the ultimate aim is not to feel at ease with oneself in an unconscious state. The aim is to make something out of oneself which is definitely not unconscious. And that therefore any kind of an attempt that one makes in describing affairs in ordinary life whatever happened always has to be against the background of that kind of a wish to become something else, not just satisfied, not even having a successful something within but to have that for a definite reason. I call it of course "force."

You see what I mean? It is true probably that you have to be in a certain state satisfied with ordinary life so it won't require too much of your attention, that then maybe you can think about what it is about Work. But if you don't say it while you are describing it, you're liable to forget

that it was really for the sake of Work. If I -- in overcoming certain difficulties in ordinary life I come to a point where I have overcome them, I'm not going to think about Work unless it was already mixed with my original intention. You understand what I mean?

Ron: Yuh.

MR. NYLAND: It's quite right to describe a condition in which one is and the experiences one has, or the difficulties that you try to overcome. But when we want to talk about it and there's only one reason we want to talk about behavior in ordinary life: that it is a means of reaching something else. If I'm down and out, if I feel terrible or if I have no interest, or if there is something that I feel I ought to do, then I say I wish I was out of that state. It's very much as if I have a headache and I cannot read because now I want to get rid of the headache. Now if I want to get rid of the headache, it can be a step in making myself, or getting to a different condition, in which then something is possible which is not possible when I have a headache. But if I just want to get rid of the headache, I stay unconscious.

Ron: Yuh.

MR. NYLAND: But how to bring it in? Because one is so involved in whatever one is doing, trying to reach, and you say, a breakthrough, it's fine as far as the rock -- rocks are concerned, and also for you because you see a certain result. But the use of the word "successful" was for me an indication that you were looking at the wrong thing.

Ron: Yuh ..m. I think I was. The -- but at the same time, what it is I'm trying to get at is not, I don't think, different.

MR. NYLAND: No, probably not. That is you can link it up. And one of the reasons even why you want to describe this particular state has of course a relationship of some kind. But I do believe it is necessary to bring it constantly to your mind. And that is the aim underlying constantly whatever you're doing in ordinary life, that it remains connected. I'm so afraid that if one only assumes that it will be there and then you Work and there is a certain success, and then you don't want to do anymore. You're not further interested then in development because you have already accomplished something. And that was enough for the time being.

Ron: If I really and sincerely search for what it is that is success, wouldn't it ultimately lead me to the same place?

MR. NYLAND: It all depends what you describe as success. Ah -- it's all right, if you want to call it "success." If I say I want to wake up and I finally am successful in waking up, I can use the word then. But the aim is then already prescribed beforehand and it is in the direction that I wish. But in your whole description no mention was made of that at all. Just ordinary life, a little difficult here and there, something so-called "successful."

Ron: Yeh.

MR. NYLAND: I remember -- one talks every once in a while about Work,

Work on oneself, and one goes over to different kind of theories. And it is very interesting to dwell on it and describe certain things, but I remember that the time at the Foundation that such a discussion took place and I said afterwards to the person who was -- was talking as we went out. I said, "Why don't you tell them about Work?" And the answer was, "Oh, but that they know."

And of course they don't. There's not a single moment unless you make a special attempt to remember that you do certain things for the sake of Work-- there is not a moment and there is not a chance that you will remember it afterwards, particularly when you have been so-called "successful" in what you want to accomplish.

I do not know even if when you wish rain and you ask God to stop the rain that when the rain stops that you will say thank you. I think we are tremendously dumb in that sense. We want certain things to be removed. When it is removed we think that we are probably the cause or that God is good for us only, or whatever it is that we want to take on as something that belongs to us ourselves, and that we then forget where it really came from or how it happened that it happened. I think in that way this is what Gurdjieff means by blindness when he says "third-force-blind." Ordinary life is made up of two forces only that we can see. And we know that there are obstacles and where to overcome them. And we work then and then it is successful when that what has been overcome that we say "okay." And where is the third force? Because we're completely blind to it. The third force is in the attitude of oneself as a result of having overcome the obstacle. If at that time one starts to realize that whatever it is that I've done, and it is in the direction of becoming more awake, the third force is the

realization of myself being then, as a result of overcoming obstacles, in a better state to be able to wake up. But the proof of the third force can only come when then there is a definite attempt to wake up. Otherwise the force doesn't exist. It only exists then in one's mind, and you hope that it would be there; it is not there unless you make it. It's interesting to think about that because we are much too much used to overcoming certain things negative and positive and putting them together, and let one win out over the other. And when that is accomplished, that's the end of it. We don't think further.

When from the beginning one sees in oneself the difficulty of obstacles which have to be overcome and it is linked up with another aim: for instance, in a religious sense, if everything I do living on Earth and trying to accomplish certain things, when I say for the glory of God, I introduce a different element. That's why many times also in writing in the olden days when people were still a little more simple, we used DV, also in speech, meaning by that "Deo Volenti" (If God wills.). In doing that they linked themselves up with something else which had nothing to do with the positive or the negative qualities that had to be faced. When they became then an instrument so that whatever they had to do with the positive and negative in their ordinary life, when it would work out in some way or other, and even regardless of how it would work out, that it would constantly be placed against the background of God. You can call it God, you can call it consciousness, you can call it growth. It doesn't make any difference how you want to call it provided you understand that you are, regardless of where you are and what you are doing -- all the time remain part of something else. It is really that kind of life that you have to recognize

and with which one Works, but then the glory is not for you. One becomes in that sense more and more an instrument in the hand of something else, which is a higher form of being utilizing you and when the -- when the particular search or the attempts are then successful, the gratitude is immediately linked up with it. But it's also the other way. Whichever way it goes it remains God's affair. If one understands one's life on Earth it is always life on Earth temporarily entrusted to you. And it doesn't matter if you come to a conclusion afterwards that you're nothing else but a sheep to be shorn for the wool and for the meat, and that the shepherd is in shepherd's clothing and is really a wolf and that he is nevertheless an ambassador for God, from God, because he gives you an opportunity for life. And if you don't like what is happening, you have to learn to understand the law and the law can only be understood by first acknowledging that there is a law. If you cannot see your life on the basis of belonging to something else and not only of Earth, you will always have difficulty because in the unconscious state you will not allow for anything to exist really regarding heaven or a possibility even of evolution. But when one starts to understand that one is a part, a particle of the whole, of the totality of life existing, then of course it is logical to assume that whatever one does in this life is simply a channel through which life happens to flow, and that channel happens to have your name. But it is not worth more than just being a channel.

What other questions? Ok -- are we at that? Yah, turn it over. Yah, Betty?

Betty Greenwald: I've come to the realization that no matter what my ordinary conditions are, I will always be subjected to certain states, and I think they are something that come from my body. And I've been making efforts in ordinary terms in my life in the past six months of a nature that I was never capable of doing before; and I find that they have caused a great drain on me and that I would like to do something this week to come more to my -- making something inside me that is permanent and would not be so subject to this.

MR. NYLAND: Betty, when you try to make certain things then, whatever is that is as an attempt you make conform to that what you like. It is always very difficult to remain pure. You see, I must make attempts because I dislike certain states in which I am and I want to overcome them. But the difficulty is that I then have to leave it to some other kind of a will, not my own. I will say to myself that I don't like this or that, you said "my body", and so forth, whatever the conditions are that are difficult, and that I want to Work and you make special kind of effort. You have that also then in mind. It is extremely difficult to separate that from your real wish is,"If I only could be awake, then I could be different, " without defining what is the difference. To use again the ordinary phraseology, "Seek ye the kingdom of Heaven first," or "Not my will but thine," it does require a certain religious feeling in which one is willing enough to submit to a force which is higher than one is. And it is not always so easy to do that because I am tremendously attached to myself. And even in prayer when I wish and I say that and I say, "I hope I can make it, " I doubt very much if I actually experience it at that time. Because what does it involve: if I make that statement, I consider

myself as if nothing, as if I myself do not exist, as if I'm willing to give my life for the sake of something even that in my life I would like. And then it becomes a contradiction because then I wish my life to continue for one reason. And the attitude should be that it doesn' t matter what my life is worth provided it is then, and I say it again, "for the glory of God." But when I say this and I mean it, I also write up my own death warrant because if it is for the glory of God, what am I doing here on Earth? That is the kind of a thing that I cannot understand, you see, because if I say I am here on Earth and now I have to suffer through all of this and I still have to thank God for that what I suffer through, then I rebel. And I will say to God, "Why the hell did you have me here on Earth in this kind of a way when it is all for your glory?" And even if I try to define what is meant by glory, who am I then to help toward such a glory? And I start to question this because is it really necessary that I exist for the glory of God? And quite logically one starts to think about it: Can He do without me? And you see that is a conclusion I don't want to take because I have to attach value to my life as I exist because I can say I happen to be here but I know damned well I am here. And I have to find out the reason why I'm here. And it's not easily settled by saying, "Thine will and not mine." I have a will which I call my will and that is my desire for life. So regardless of the contradictions that are involved in it, I all the time come to the conclusion I am now here for whatever purpose when if I want to remain alive, I have to see what I can do with this life, and then afterwards I will very gladly send God a thank-you letter.

Betty: Well, I feel that I have the tools basically now for my ordinary

life, and I thought that perhaps I could do something special like a task..

MR. NYLAND: You can, you can, if in this week you will try to forget everything now that you have done.

Betty: That will be very difficult.

MR. NYLAND: No, it's a very good task: that then when anything comes up in relation to Work, and particularly in relation to whatever your aim may have been, that you simply will accept the fact that you're not allowed to think about it. If you try to take it out of your mind and out of your feeling and not associate it with anything that in the ordinary sense you have wished, and of course legitimate to wish it, that you simply say, "I will now take myself as it is and as I come and as I work physically or do this or that, only be subject to the general rules of unconscious life. And I take responsibilities for whatever it is that I unconsciously experience, so that for one week I will not think about the possibility of my soul; I will not even consider that what is being awake or not. I will just now live in that kind of a freedom to be free from the necessity of Working on myself." All right?

Betty: I'll try.

MR. NYLAND: Betty, it's very difficult.

Betty: I know. I can tell you before I start.

MR. NYLAND: Well, I hope you can tell me also when you finish it.

(Tape is unclear, but has to do with Mr. Nyland recognizing Steve Green's question.)

Steve Green: Mr. Nyland, in the past week I've been feeling alive, and life is just feeling alive, and as a result of what's been taking place in my life, I couldn't really feel this way and on my job -- something was in my heart. I just -- I felt very strongly one night, several nights this week. And I wanted little 'I' to recognize the life in me, wanted little 'I' to be there. Did some simple things which were not required of me on my job. It's a fairly quiet place in the sense of demands on me. And made these -- these attempts which -- simply I was -- something recognized my existence, recognized about life. Wh- I question is -- is that in the past when I've thought I've had successful attempts, there's been a sort of response to that which I never really felt was not the -- I mean I felt I got lost in that response. And in the past week in Working, there hasn't been that response but it seems to have been a recognition of that and going on from there because I -- because it's what had made it possible for me to feel alive and I don't want to let that go.

MR. NYLAND: What was the response?

Steve: I would in the past -- I would feel elated, ~~and~~ kind of like, "My God, this ~~has~~ is happened ing to me," and would g just get completely lost in that. Now, this last week was okay. I didn't really feel. It was like emotion; I felt stronger inside but that was all. I was -- I wondered now, because it was very, very important and it seems that the momentum is continued.

MR. NYLAND: At the time you wanted it. Do you need it now?

Steve: I don't understand.

MR. NYLAND: At the time when you say you had that kind of a response, you were elated. Do you need it now?

Steve: I don't think so.

MR. NYLAND: No, neither do I. I think it's quite right. Leave it alone what might be the cause of it. When one lives for some time in that kind of a response and has elation, also that elation after some time becomes familiar to one, and when it becomes a continued state of an emotional kind, you don't want to define it. It is there and you could define it if you wished, but it doesn't have to go through that again and again. You know what I mean? When one writes a book and you have paid special attention to certain formulations, then you have a sentence and it indicates exactly what you want to say, and you read it and you are elated; it is right. After you have written, there are many sentences like that and you don't stop at the elation any more, but you're convinced that you now know how to write. All right? Just go on.

Truman Nyland: Mr. Nyland?

MR. NYLAND: Yah.

Truman: I'm at a point in reading in ALL AND EVERYTHING about the hackney carriage. He speaks about the hackney carriage and how the shoes seemed to fit more now than they have before. And a....

MR. NYLAND: What are you now, the passenger?

Truman: No, I'm still the horse.

MR. NYLAND: And the horse is still in harness. (In a)-- do you chafe at the bit?

Truman: Y es, beginning to feel like I'd had enough being a horse.

MR. NYLAND: It's interesting isn't it to call that as it fits more, when you chafe more, it fits less. You see more and it has to do of course with the realization of what one is, and it fits more because you find your place. It fits less because you find that your place is not the right place. When one grows in Work, one starts to measure at a certain point with the measurements which belong to conscious life. Then the measurements of unconscious life do not fit anymore. But in reality, one is on the way in relation to that what I wish to become. I become more and more fitting or that what I am is more and more fitting to me. So both is true. One measures one's growth by the realization that one more and more does not belong where one is. When there is within a person a certain strength of his conviction, it becomes less and less important that other people agree with him because he knows for himself what he knows as a conviction. It's enough for him to live in accordance with it. And he's no longer interested and need not be interested in approbation or affirmation from the outside world. This is a measure for oneself to know, that one knows. It may still be a knowledge and it may not be entirely his own, and every once in a while there is still a little doubt. There is also a chance when it is not sufficiently ~~an~~ entirely his own that that what

takes place in saying that he knows may be conceit. It is conceit when it is only in his mind, when he has the thought. It is an understanding and belongs to the totality of him when it is part of himself as a result of experience. When it really fits and really doesn't fit is based on the condition of one's being. It's very good that gradually a symbol starts to have more of a meaning, because that what your is -- what your understanding seems to fit into the laws of the symbol. And the more I understand such laws, the more I will be identified with the symbolic language of the symbol. So the more I now can grow in understanding what is really the language, the more I will know what the language means, the more I will feel at home in that language, the less I will feel at home with other people who don't know the language. All right?

Truman: All right.

MR. NYLAND: Yah.

Cindy: Last week I had an experience. And it's -- it's puzzling me now but I can't forget it. It's the one that -- that I described on Thursday night at the meeting, when I had sat on Wednesday night and read for two hours because I couldn't go to the meeting. And I had many realizations about my life. And now it keeps coming back to me, that it was the truth.

MR. NYLAND: What is coming back?

Cindy: That remembering the experience.....

MR. NYLAND: What, what is coming back?

Cindy: The memory of the .....

MR. NYLAND: The memory of the experience?

Cindy: Yah.

MR. NYLAND: What does it produce now?

Cindy: I want to find it again.

MR. NYLAND: But you won't.

Cindy: Well, what was it?

MR. NYLAND: No, no. What it was at the time was quite real.

Cindy: Couldn't something like that be a guide for me?

MR. NYLAND: It could be if it would come, but it will not come when you wish it. Wish for the strength to see what comes without defining it. You see, what prayer really means is that I try to become identified with God so that then I could look at myself as God looks at me. The real intention of a prayer is that kind of fusion, to become one, so that when I am one, I can look at myself the way I ought to look at myself. And the wish for prayer is that I have the strength to become that, so that in that case I can look at myself from the state of oneness. When I have an experience which means a great deal, of course, I have a memory. I recall it in such

a way almost as if I could relive it. There's always in my mind a very definite knowledge that that is impossible because it happens to come from my memory and it is not a reaction or an action on the part of my brain of something that I now experience. So in my mind there is no fooling about knowing the difference between memory and reality as I call it. At the same time the fact that what is now memory produces in me such a desire that again such a memory could be experienced, that with that I have an attention which is based next time on that what I thought was the experience as a result of either reading or Working, or creation of 'I' in some way or other, or whatever happened which then produced this as an experience for myself. So when I use the recalling in my mind, I try to create conditions which I remember were more or less similar to what I had before. But there is always something left out, because when I do it now, it is based on that what I have remembered. When I have an experience at the present time without memory, I live in a different state. The difference is really that when I experience, I experience a moment. When I recall, I experience time. And this makes it an impossibility for me to bring back that what belongs -- belonged to the moment, in the terminology of time.

Don't look for it. Try to use whatever the thoughts and the feelings are and being grateful for having had the experience. Renew it in you as an attempt to wake up. And leave it then to the experience of what will happen at that time as an experience in which you hope something in you can be awake. You see what I mean?

Cindy: It's always new -- always.

MR. NYLAND: It should be new.

Cindy: I never saw that before.

MR. NYLAND: And -- and your memory is always open.

Cindy: Yah, that's beautiful that it's always going to be new.

MR. NYLAND: All right. Then let's hope for the new things.
Linda: Mr. Nyland?
Mr. NYLAND: Yah.
Linda Newman: Mr. Nyland, about what you said at lunch about aliveness and openness. It's something that for a long time I've been trying to maintain or create when it isn't there and I continue to try to be open to ordinary things around me, impressions, and gradually something is coming of it that I can call Work for myself. But it's very -- it's very slow, and that -- that has been all right up until recently. And I've begun to feel like I'm just over-stuffed, almost disgusted, as if I've eaten too much, and I'm in a -- I don't want to be open. I just -- I want -- I don't want to be open to anything, and I'm just in a position where I can eat no more and I can't -- I can't digest anything. And I feel -- I feel ashamed, and I don't know what to do with myself.

MR. NYLAND: You think it's actually you have eaten too much, psychologically?

Linda: Well, I feel stuffed and yet empty of anything real.

MR. NYLAND: Yah, that may be not because of over-eating. Maybe the material that's there as far as Work is concerned is not suitable for using it at the time when you happen to think about it and want to make an attempt. You have

to go back to ordinary life because there is much more there that at that time you could digest. And when there is aliveness, simply it doesn't matter to what point or where the aliveness is being expressed. From the standpoint of Work it doesn't make any difference as long as there is life, because 'I' will recognize life in any kind of a form. So if there is a feeling as if it is over-stuffed or over-eating or emptiness or whatever, go back to Earth. Simply try on Earth to be as whole as you can be, as healthy as you can be, as unprejudiced as you can be. Just simple doing ordinary things in ordinary life as well as you can and keep on going and doing it. Don't stop, don't stop to think and don't stop to feel. The activity will gradually produce in any person not only a momentum, but it will have a chance ~~to~~ because of its dynamic quality to rearrange the configurations of one's psyche. And it can be a very interesting thing when it does happen, quite without understanding of how it takes place. There is unfortunately not any way of telling it's going to happen after you've been active ten minutes. But there are many things even in ordinary life that are subject to that kind of a law, because I cannot foresee what the effect is of certain things that I in my activity would do. I'm much too much dependent on outside conditions or conditions of certain objects that I'm in relation with that I don't know what is the effect even of the expression of any form of energy.

For instance, if I want to split a rock or break it, I never know at what particular point it will break. I know that if I persist, and under very ordinary normal conditions, that what is the resonance of the hammer on the rock which starts vibrations and will change the rock as crystal or as

crystallization or as a configuration of matter, at a certain time so that it will break, but I don't know at what particular hammer, hammering, beating. Whenever I make such attempts, it may be five and it may be a hundred. That I don't know because I don't know anything about the rock. I don't even know enough about what the effect is of my hammer. I do know something about my intention to swing a hammer as well as I can on the same place of the rock. And I try to correct whenever I make a mistake. But at the same time, that what I am trying to do is only a very small part of what is the totality of things that I am engaged in.

So whenever I say I am now over-filled, or I am empty or something is the matter with me, and I forget that it may have been the result of Work, I undo completely all my attempts; and then again I say, I start as if nothing has happened. And I attend to ordinary affairs of life as if I don't know anything about consciousness, until again in this ordinary life, certain things take place which make me realize that perhaps I can Work. Then I Work. When I Work, that is the splitting of the rock. You understand that?

More questions of simplicity. That is what I suggested. Just to see that there is energy, I mentioned tensions. What did you do this afternoon in de-tensing? How often could you think of it and when you did, did you do something like that? Whenever I give certain suggestions, as you know I do once in a while, and I say now for the rest of the day try to do this or I hope that tonight you will be reminded of something else. And we leave them. I leave you and we mind our own business. How much of such suggestions do you really take to heart? You see, I do not know that. I don't know what you do with the things we talk about. I don't know if even when you hear what I'm saying that perhaps you even may be asleep. If you sit and you are

asleep physically, how will I know? How will I know when I talk about things that interest me and I'm sure they belong to Work that there is any one among all of you who takes it in the same way I mean it. I have no control over that than only a control in being able to keep on hammering on a rock. I don't know when you, as it were, will be open, as it were, split so that you then let something come in in you. It will depend on your own configuration. It will depend on what you think you are or actually experience in being. It will depend on how eager you are to take certain things and maybe to wish to apply them. I'm not making any -- I have not any hopes for that. I say I don't expect it really. Everything that you do do in that direction is gain. At the present time all I wish is to tell you. Then I hope, of course, you take, but I'm not begging you to take, I'm not suggesting that if you don't take you will go to hell; it is none of my affair. But when I talk, I have a definite wish. And then I hope when I suggest something reasonable that could really be of value to you because I know by experience what the value is. And I never tell you anything unless I know the experience because I very seldom tell you theories. I talk to you about life, about things that are related, because that I happen to know. And I try to shy away from assuming, or even a little theoretical hallucination, or Hasnamussian explanations. Even if it may be logical, you must also know you can distinguish between experience and what still may be a little bit mental as an expression. That you can know from the way I talk. But it does not go any further than the wish to communicate it. I've no control over your receiving apparatus. And I have no way of knowing at what level, at that moment, you happen to live and in what condition you are. I put it on a little different basis. I trust to God that He will tell you. It is not that I ask God even. But I do believe one thing, that when you are ready

for certain things for yourself, that then you will take. And when you're not ready, then you're not ready, and you cannot take. Even if at times you would wish it, there may be things in the way that prevent you, and just in a very general way, God would know. But it is your God who would know, not mine really. I don't know if they meet. I don't know if the individual little gods know of each other than only that they are somewhere in the minds and the feelings of people. I don't think there is really a little heaven for the demi-gods. One loves to think about it as mountain Olympus, or that what is in the Norse mythology Osgart, the living quarters of the gods who apparently have something to do with Earth. But I do not know and I really -- I do not mind it at all.

Esoteric knowledge is of a different kind from ordinary knowledge. It is of course a knowledge which every once in a while is expressed in words and in concepts. But also when it exists and one has been affected by it and it has taken a place in your brain or in your feeling, perhaps in your heart, esoteric knowledge has a quality of then spreading out and not to be bound anymore by words. It starts to radiate out. But when it once gets further than where you are and it can leave you, it starts to emanate. And it is that kind of process I would say I bank on. Because in that kind of a way, when certain things are affecting you and they are alive in you, they can come out in the form -- in a certain form of emanation, mixing with your atmosphere, in which atmosphere touching the other people's atmospheres, there is a possibility of a recognition of that kind of esoteric emanation. This is really meant with the life of the gods close to Earth, in which such points of esoteric knowledge take on a certain shape or a form which for human beings are much more god-like because they are away from the Earth. And when I say I trust God, I mean by that, I trust that that what is given and what I honestly try to tell will go out. And

you can hear and take in. And that then it is entirely up to your state to see how you will digest it and what you will do about it. It has left me and I am satisfied. After I die, I will see all of you. I will recognize you. By that time I will know how much this kind of knowledge has penetrated into you. And I will know of your striving.

I hope you have a good week.

Good night everybody.

END TAPE

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